

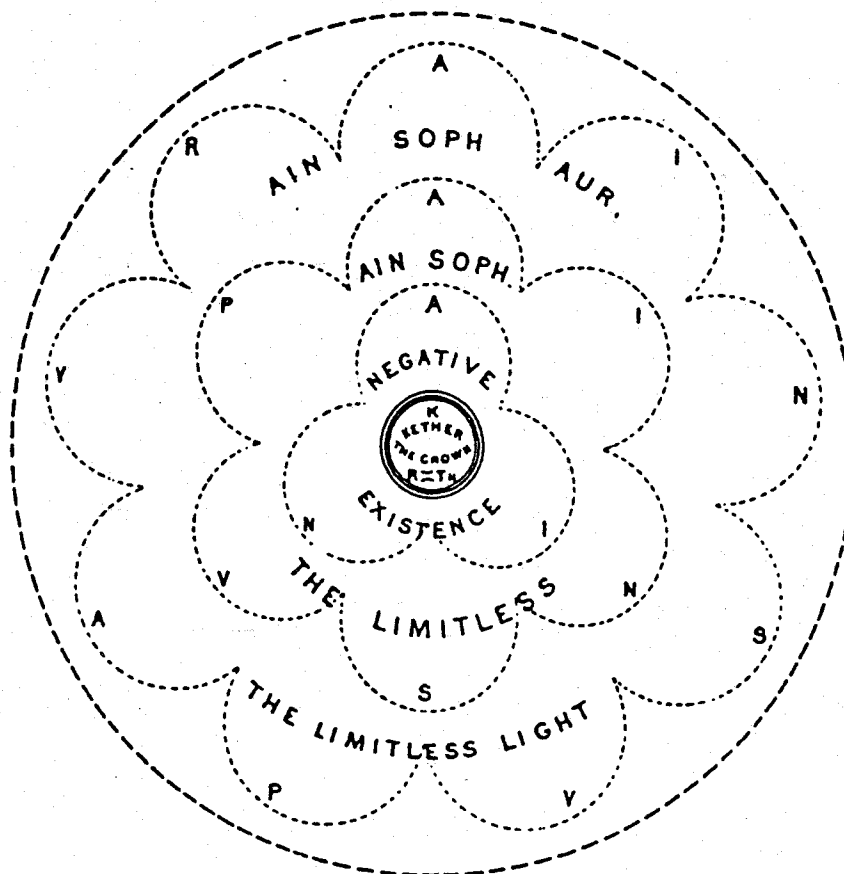
LESSON 7

THREE VEILS OF NEGATIVE EXISTENCE
 THE BANISHING RITUAL OF THE PENTAGRAM
 YHVH - THE FORMULAE OF TETRAGRAMMATON

PART ONE

THREE VEILS OF NEGATIVE EXISTENCE

The diagram below shows the Three Veils of Negative Existence grouped around Kether, the first of the Sephiroth.



Before one should study the structure of the Kabbalah in detail it is important that the forces that emanate into the Tree of Life be studied as well. The forces that taper this incoming energy to fit the Kabbalistic blueprint are called the Three Veils of Negative Existence which are three successive forms of energy that manifest around Kether. The entire concept in analogy is that of the Tetrad, for this is a complete unit which incorporates stages of emanations which can be broken down to an elemental form in the etheric (unmanifested).

MacGregor Mathers, former head of the Golden Dawn wrote the following on the Veils of Negative Existence.

'There are three qabalistical veils of the negative existence, and in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, Ain = Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, Ain Soph = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur = The Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden

idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the I the Unity. Thus, then, the limitless ocean of negative light does not proceed from the centre, for it is centreless, but it concentrates a centre, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. thus, "Kether is in Malkuth, and Malkuth is in Kether".'

Using a modernistic approach, one could say that beyond the Three Veils of Negative Existence is a parallel universe and that the Ain, Ain Soph and Ain Soph Aur are merely a series of doorways from another universe to our own (as the Tree of Life). If the Three Veils of Negative Existence is a doorway (or doorways) it must be built so that anything from another plane of existence trying to enter our environment is tapered to suit our current level of existence in much the same manner as a doorway is built to suit the average individual. Though placed outside the Tree of Life the Veils of Negative Existence are in fact an important part of it. It is their job to attract and transform energies from another plane so that it can be injected into the Tree on something akin to perpetual motion.

The Ain Soph Aur for example, (which is outside the veil) attracts this energy and injects in it or rather obtains from it the divine spark of interest. This, in rational terms, is something like a spark and as such extracts its fiery essence from the energy which is the first stage of transformation (or extraction) for in discovery of the elements fire is always the first. Though the Ain Soph Aur does not have any definite symbolism associated to it, it could be likened (for visualisation purposes) like an electric net. It attracts only aspects of energy that it can control as anything uncontrollable will not enter the net. Ain Soph Aur, in very loose terms, is associated to fire and attracts and extracts that portion of energy, as like attracts like. The energy that is caught by Ain Soph Aur is to a certain extent abstract in concept and conforms to Ain Soph Aur because it wishes to join it. The elements of this abstract force or energy that is not compatible with Ain Soph Aur are left outside its boundaries.

The next veil is Ain Soph: It pulls the energy in Ain Soph Aur toward it and tapers the energy further by extracting only what is compatible to it. The energy residue left in Ain Soph Aur is then absorbed by it, for Ain Soph has extracted even further than Ain Soph Aur could, leaving Ain with previously unaccessable energy to absorb.

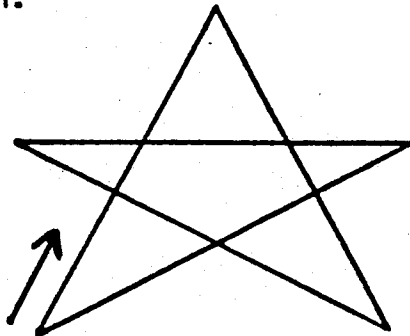
The last veil is Ain which draws from Ain Soph along the same lines that Ain Soph draws from Ain Soph Aur.

PART TWO

THE BANISHING RITUAL OF THE PENTAGRAM

A tape by Israel Regardie, is recommended for use with this lecture. THE BANISHING RITUAL OF THE PENTAGRAM is available at a discounted price of \$10.00, which includes postal charges. This tape gives full instructions on how to perform the Banishing ritual and should be memorised by the student.

To understand correctly the fundamental "Banishing" aspects of the pentagram, we will take, as an example, the "Lesser Banishing Ritual of the Pentagram" as taught in the Neophyte grade of the Golden Dawn.



The basic concept behind this pentagram is to rid ourselves of unwanted astral aspects. We know what it does, but then various questions such as how, and why, come to mind.

When performing the "Banishing Ritual of the Pentagram" - using, of course, the pentagram of earth only - what you are actually doing is drawing power from the earth (element) of this planet. Since earth is our densist element, we are bringing to our area of working increasing density, which forces the lighter elementals to depart, as they cannot exist out of their realm.

This is in part an explanation of why a great many high areas were used, in ancient times for magical purposes - the air being less denser. Various elementals, whether for "good" or "evil" purposes, usually contact us better in these higher places.

If we banish, say with the fire element, it should only be if we have invoked the element of fire, or as our training teaches us, the area we are in has - for one reason or another - an elemental imbalance of fire and to rectify it a type of purging is needed, this rule holds good for all the elements. (Note: The invoking pentagrams will be explained in a later lesson.)

As another example; if one decided to invoke the element water but used only the earth pentagram to banish, this would have the desired effect, but the result would only be temporary. To go from one step to another - in this manner - leaves what one would call a disturbance or imbalance in the atmosphere. This imbalance is a by-product of the element contact being severed too soon. As the effect of the earth pentagram wears off, the disturbance would become more pronounced.

The correct procedure is that if one invokes a particular element, for example air, then they banish with that same element, i.e. use the invoking pentagram of air to invoke, and use the banishing pentagram of air to banish. If after the element banishing you find that the area still needs clearing, then you can use the banishing of earth pentagram as in the "lesser banishing ritual of the pentagram". All of this has the

effect of harmoniously sealing off the astral link.

Generally the power of the pentagram lasts for only a few hours (it is drained at dusk and dawn) and only gains greater strength if reinforced daily.

PART THREE

YHVH - THE FORMULEA OF TETRAGRAMMATON

Tetragrammaton is expressed in YHVH and is a complex formulea. If one wished to express these four letters in archetypal terms YOD is the young man who marries HEH (a woman) who produces VAU (a son). The FINAL HEH can either be another young woman who marries VAU (the son), or his sister. The following table shows some association applied to tetragrammaton.

	<u>World</u>	<u>Element</u>	<u>Numerical</u>	<u>Title</u>
YOD	Atziluth	Fire	10	Unity
HEH	Briah	Water	5	Duality
VAU	Yetzirah	Air	6	Relationship
HEH(F)	Assiah	Earth	5	Transition

According to tradition YHVH is a word, which, if the true pronunciation be discovered would give the sayer divine power. MacGregor Mathers wrote the following on YHVH.

'The name of the diety which we call Yehovah is in

Hebrew, a name of 4 letters YHVH (IHVH) - (I & Y have the same meaning): The true pronunciation of it is known to very few; I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets - therefore when a devout Jew comes upon it in reading the scripture, he either, does not attempt to pronounce it, but instead makes a short pause or else substitutes it for the word ADNI, Lord (Adonai). The radical meaning of the word is "to be" and is thus like AHIH, a glyph of existence. It is capable of twelve transpositions which all convey the meaning of "to be". It is the only word that will bear so many transpositions without its meaning being altered. they are called the 12 banners of the mighty name and said to rule the 12 signs of the zodiac.'

Holy Name	Zodiac	Tribe of Israel	Angel
YHVH	♈	GAD	MELCHIDAEI
YHHV	♏	EPHRAIM	ASMODEI
YVHH	♏	MANASSEH	AMBRIEL
HVHY	♏	ISSACHAR	MURIEL
HVYH	♏	JUDAH	VERCHIEL
HHVY	♏	NAPHTHLI	HAMALIEL
VHYH	♏	ASSHUR	ZURIEL
VHHY	♏	DAN	BARCHIEL
VYHH	♏	BENJAMIN	AOVACHIEL
HYHV	♏	ZEBULUN	HANAEL

HYVH

⌘

REUBEN

CAMBRIEL

HHYV

X

SIMEON

AMNITZIEL

For those of you who have done the Banishing Ritual of the Pentagram have you ever wondered what the names inscribed in the pentagrams mean. YHVH, which has been attributed to the quarter of the east is explained above but there are also three other names attributed to tetragrammaton which are used in the pentagram ritual. ADNI also has been explained, leaving only AGLA and AHIH.

AGLA stands for the first letters of the sentence "ATHH GBVR LOVLM ADNI" which means "Though art mighty forever, O'Lord".

MacGregor Mathers further explains the formation of AHIH:

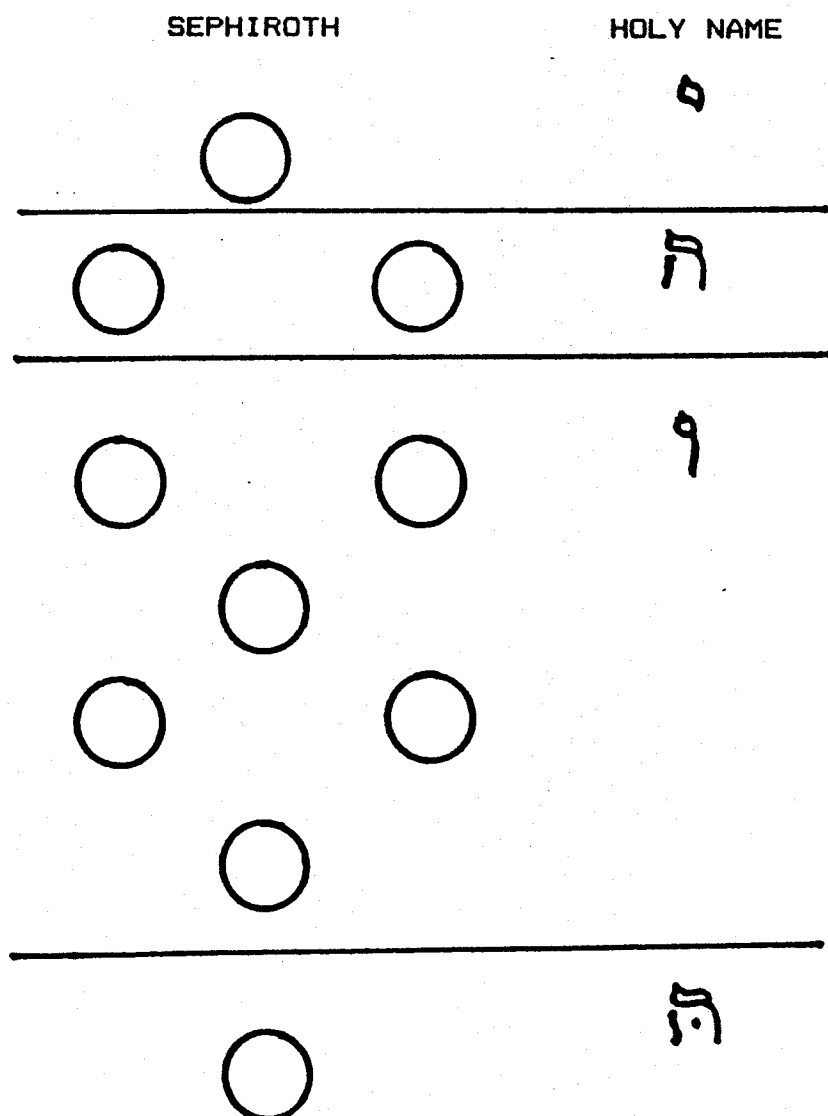
'The first thing we notice is that both AHIH and YHVH convey the idea of Existence; this is their first analogy. The second is, that in each the letter H comes second and forth; and the third is that by gematria AHIH equals IHV without the H (which we shall see presently is the symbol of Malkuth, the 10th Sephira). But now, if they be written above the others, thus, within the arms of a cross:

A H	Y H
Y H	V H

They read downwards as well as across, AHIH, YHVH

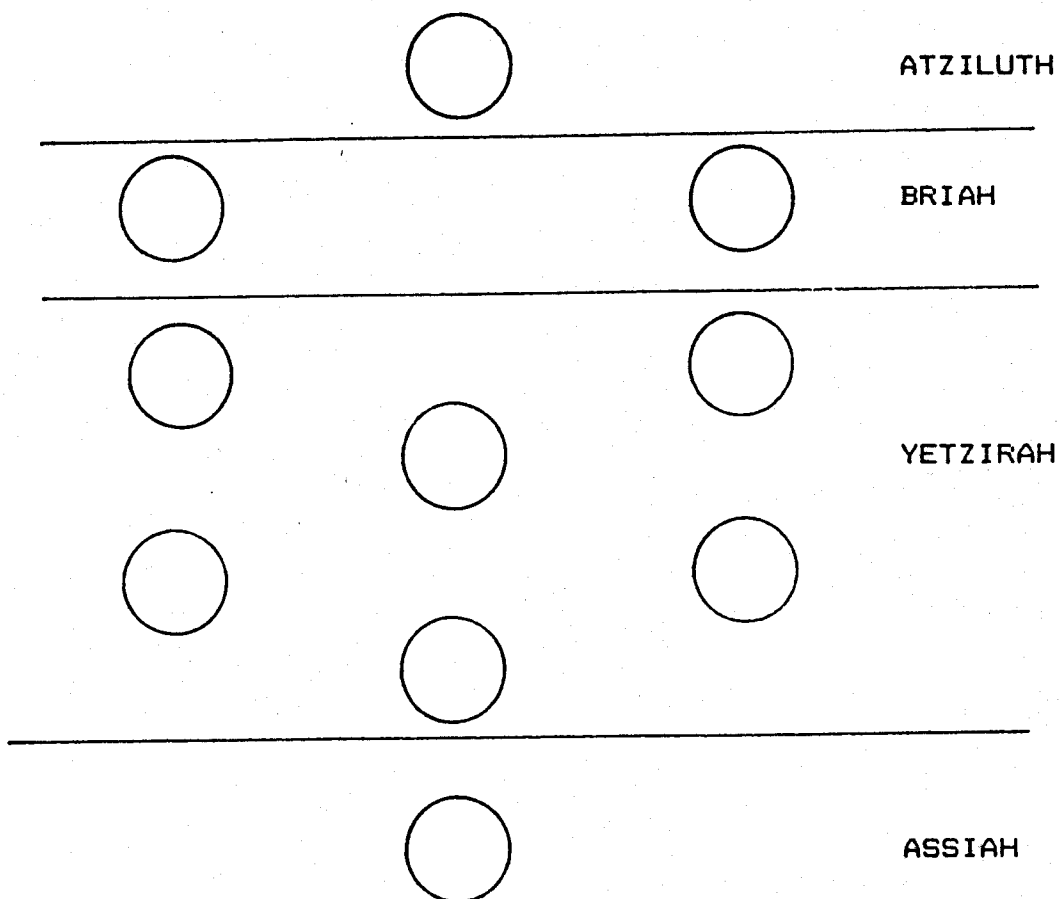
Now if we examine them qabalistically we shall find the reason for these analogies. For AHIH is called 'the vast countenance, the ancient one, macroprosopus' (which is attributed to Kether, the first Sephira)."

In this instance we now consider one tree broken up into the divisions of the four worlds.



LESSON 8
THE FOUR WORLDS

When studying the Kabbalah one will invariably come across the doctrine of the four Kabbalistic worlds. Because there is some confusion into their exact application to the Tree of Life it would be best considered if one accepted their dual application. In the first instance the diagram below shows the division of the four worlds as applied to a single tree. The other approach is to use four separate trees (one on top of another) to illustrate each world.



ATZILUTH

The Creative World of Atziluth is the first emanation into the Kabbalistic framework and as such is the world of Spirit. The inhabitants of this level are what could be described as archetypal and are expressed in terms of thought as the various God associations to the Tree. Their domain is vast and everything they touch is on a macrocosmic-microcosmic aspect. These beings are manifestations of the Kabbalistic concept in terms of human understanding. This world is the one that issues the directions to the other worlds and as such expects devotion from its subjects which is given by prayer and meditation and is then carried up to this level from the lower worlds. Divisions and future patterns for growth are first established here on a grand scale, and the lower worlds are left to work out the delicate karmic balances perceived from this world. The associations of the numerous godforms from the various cultures is a way of describing this world, but it must be understood that the godform associations to Atziluth are only in the terms of grand stages of development of cultures and not on a personal level for this is left to the lower trees.

In terms of "Cosmic Creation" as in Atziluth, it comes in three fundamental terms of development. The first is manifestation or establishment of archetypal energy levels. The second is the conversion of these energies into levels human comprehension can accept which is the standard archetypal godform. The third is the rounding off of these entities by associating a string of

attributions to them, in relation to the Sephiroth and the Tree. These figures are to a certain extent shadows which have been thrust into the light and have taken a more suitable form to survive. Atziluth is the collective area of subconscious development from which all things come and return to.

NAMES OF ATZILUTH

1.	Kether	EHEIEH
2.	Chokmah	YEHOVAH
3.	Binah	YEHOVAH ELOHIM
4.	Chesed	EL
5.	Geburah	ELOHIM GIBOR
6.	Tiphareth	ELOAH VADAATH
7.	Netzach	YEHOVAH TZABAOth
8.	Hod	ELOHIM TZABAOth
9.	Yesod	SHADDAI EL CHAI
10.	Malkuth	ADONAI HA-ARETZ

BRIAH

Briah is the Creative World and is derived from the Hebrew root BRA (to beget or create). This is the world of the archangel, the essence of God depicted as a being who serves directly under him and over the angels. It is here in this world that polarities and hierarchies are established. Like the Atziluth world before it they are very general in their government but are more specific than the Gods of Atziluth.

They control the elements and countries and their entire concept is one of vastness in the plan of man and continually control his direction and scope. While the Gods of Atziluth sit as a stabilising force the archangels create. The God forms will have a rough draught of a plan for man in general and this is passed on to the archangel who lists the developments out in terms of time and place. It is they who are the balancers and control the chess like game of world karmic patterns.

If you wish to learn of the Briatic World simply consider it like the four elements in both nature and astrology. Draw up a list of association to these elements and you will have the areas of the four major archangels. Below them are the seven archangels who control things even further. In some instances these names overlap but they control the foundation of the world as we know it today.

NAMES OF BRIAH

- | | | |
|-----|-----------|------------|
| 1. | Kether | METATRON |
| 2. | Chokmah | RAZIEL |
| 3. | Binah | TZAPHQIEL |
| 4. | Chesed | TZADQIEL |
| 5. | Geburah | KAMAEL |
| 6. | Tiphareth | RAPHAEL |
| 7. | Netzach | HANIEL |
| 8. | Hod | MICHAEL |
| 9. | Yesod | GABRIEL |
| 10. | Malkuth | SANDALPHON |

YETZIRAH

Yetzirah comes from the Chaldee ITzR meaning 'to form' or 'make'. The angelic beings of this world are designated as choirs and act on the tasks considered too menial for archangels. This world is one where form manifests on all minor levels. It is the detailed aspect of the karmic patterns that are taken care of here. This effectuates a rounding off of karmic patterns where all loose ends are cleared up. It is here that souls of previous incarnations assume the divine function and take their places as angels or teachers once their earthly confines have finished.

The Yetzirac World is the one that man sometimes ventures into during unconscious or self induced dream states, where one reaches the very pinnacle of ones core essence which is called the Higher Self who issues out instructions to us. The Higher Self or H.G.A. (Holy Guardian Angel) as it is sometimes referred to dwells in this world and is considered an angelic being, a further extension of the 'ID'. It is he who works in with the angelic choirs and works on our day to day activity for our better good. Also this is the area where the souls who have died and rest between incarnations, and is the area often tapped by mediums. It is the world of dream consciousness, memory, imagination, clairvoyance and visionary experiences.

NAMES OF YEIZIRAH

- | | | |
|-----|-----------|-------------------|
| 1. | Kether | CHAYOTH HA-QADESH |
| 2. | Chokmah | AUPHANIM |
| 3. | Binah | ARALIM |
| 4. | Chesed | CHASHMALIN |
| 5. | Geburah | SERAPHIM |
| 6. | Tiphareth | MELEKIM |
| 7. | Netzach | ELOHIM |
| 8. | Hod | BENI ELOHIM |
| 9. | Yesod | ASHIM |
| 10. | Malkuth | KERUBIM |

ASSIAH

Assiah, the world we live in, is influenced not only by the forces of light but also of darkness and it appears that this is the neutral ground where they meet and do battle hence the dual association to this world.

		<u>Planetary Forces</u>	<u>Demons</u>	<u>Arch-Devils</u>
1.	Kether	Neptune	Kerethiel	Moloch (Satan)
2.	Chokmah	Uranus	Zogiel	Beezlebub
3.	Binah	Saturn	Satorial	Lucifuge
4.	Chesed	Jupiter	Gagh Shekelah	Ashtaroth
5.	Geburah	Mars	Golahab	Asmodeus
6.	Tiphareth	Sun	Zomiel	Belphegor
7.	Netzach	Venus	Ghoreb-Zereq	Baal
8.	Hod	Mercury	Samael	Adrammelech
9.	Yesod	Moon	Gamaliel	Lilith
10.	Malkuth	Earth	Nahemoth	Nahema

(Lilith)

The above tables are but one example of the names attributed to the Qlippothic forces. Many of these Sephiroth have in fact dual associations to them and they must be studied with this in mind. Lilith is a prime example appearing as a demon in Malkuth and as an arch-devil in Yesod. Though some of these names are in fact more applicable to paths rather than the Sephiroth, they have been so grouped so that a general concept of their nature can be understood.

Mathers says: "The demons are the grossest and most deficient of all forms. Their 10 degrees answer to the decad of the Sephiroth but in the inverse ratio, as darkness and impurity increase with the descent of each degree. The two firsts are nothing but absence of visible form and organisation. The third is the abode of darkness. Next follow seven hells occupied by

those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth life. Their prince is Samael (SMAL), the angel of poison and death. His wife is the harlot or woman of whoredom, ASHTh ZNVNIM, (Isheth Zenunim) and united they are called The Beast, Chiva, Chioa. Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the Supernal Creative One. Samael is considered to be identical with Satan."

The Kabbalistic associations here to both the forces of light and darkness go into extraordinary detail (of which will be compounded on in later lessons) so that not only the positive aspects of our psyches are placed in some sort of order but the negative influences as well. After some study and practice we will be able to easily identify not only the positive areas of energy but negative ones also. The object of this is when one is pursued by negative influences to look at its counterpart on the upper Tree and draw from it (through prayer and invocation) to nullify the negative force. For example, if we are inflamed with hate, destruction or anger, the negative force of the Sephira of Geburah would be the Golahab and Asmodeus. By praying or drawing from Kamael and the Seraphim one brings in a counteractive force to nullify the evil effect.

LESSON 9

KETHER - THE CROWN

The additions to the book 'Sepher Yetzirah' states the following: "The first path (Kether) is called Admirable or Hidden Intelligence (the Highest Crown): For it is the light giving power of comprehension of that first principle which has no beginning; and it is the Primal Glory, for no created being can attain its essence."

In simple terms this describes the manifestation of life itself in our own level of existence or a plane that we can at least understand. Since life itself, in its divine spark merely manifests (from a different level of the concept of life as we know it) in this plane it has in essence no beginning for it is merely a transmutation of energy in its purest form. If we utilise our concepts of Hermetic Philosophy we find that it is merely a continual flux and throughout eternity it continually changes and is refined. No created being can attain its essence because it is the pure essence of life itself which drives creation (in human terms). We are in fact a product of the Divine Essence, not the other way round.

Kether being the first spark, like Adam (from whom eve was derived) is androgynous in characteristics and as such is placed at the head of the Middle Pillar, the utmost point of equilibrium. Though it is manifested in terms of influence,

Kether has not yet manifested in terms of appearance. In general terms the Supernal of the Tree of Life (above the abyss) does not make their appearance (until their influence passes through the abyss) until the Sephira of Chesed, for beyond that it is nothing but unmanifested forms of influence. A simple term to describe Kether is the moment or point of conception.

If we apply Kether to the body of man (sometimes called Adam Kadmon - the Heavenly Man) we can, to a lesser extent obtain an idea of its function in terms we can understand. Kether is the Sephira, that in part, touches the top of the head with the remainder of the Sephira slightly above it (about the size of a dinner plate) and is generally visualised as being a bright light because its essence defies description. Some Kabbalists, however, have considered that the Magical Image of Kether is that of a bearded man in profile. This of course fits in with some old Rabbinical texts which refer to Kether in such terms as: Vast Countenance; White Head, (due to its luminosity); The Head which is not; Macroprosopus.

When we view Kether there are two main forms of thought regarding its makeup. The first is to consider Kether as an entire Sephira encompassing all the other Sephiroth and as such is given the title of tetragrammaton. The second consideration is to think of a Kether that complies to the doctrines of the four Kabbalistic worlds. If we consider the latter then we have to understand the God names applied to Kether in each of these four worlds. In Atziluth the God name is AHIH (pronounced AY-

HER-YAY) which is another title for the letters of Tetragrammaton (the word AHIH is obtained through the process of Temurah). the literal translation of AHIH is 'I will be'. By reciting this correctly a number of times an individual will open up doors within the self that can take one back to the point of conception itself.

Another Kabbalistic association to Kether is the Yechidah (pronounced YAK-I-DAH) which is the divine spark of the Kabbalistic Soul. Since the Yechidah is the primal singular point of the perception of consciousness it is associated to that level which the psychologists refer to as the Collective Unconscious. To explain this principle the following quote from 'Modern Man in Search of a Soul' by Carl Jung, gives us some insight into its mechanism.

"If it were permissible to personify the unconscious, we might call it a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at his command a human experience of one or two million years, almost immortal.He would have lived countless times over the life of the individual, of the family, tribe and people, and he would possess the living sense of the rhythm of growth, flowering and decay".

Of course access to this timeless void would enable man to reach the realm of super-consciousness and all knowledge, past, present and future.

MacGregor Mathers considered the real self lay in the Yechidah. "Thus Yechidah is called Divine Consciousness - 'Conscire' means 'to know with' and 'to be in touch with' - and only your Kether can do this as regards the divine and your Kether is then Divine Consciousness". Also in Yechidah is the Divine Will, that which functions under the guiding light of the being known as the H.G.A. (Holy Guardian Angel or in other terms ones Higher Self, sometimes called HVA by the Kabbalists). Divine Will is of course the higher aspects of human will which is classed under another aspect of the Kabbalistic Soul.

If we examine the name Yechidah, its numeration totals 37 which when viewed with other Hebrew root words gives the following:

ALV interpose, supposing
 GDL greatness in something
 DGL banner or beacon for divine travel
 LHB inflame
 LZ to turn away from

By carefully studying these meanings one can gain an insight into the functions of the Yechidah and its relationship to Kether.

The emanations of Atziluth on Kether is literally to become one of the godforms one has worked so hard at emulating. Though

one may aspire to reach this realm it is unlikely that it is in the sphere of human comprehension, for to do so one would in fact have to become bodiless and exist in terms of pure energy. However it still does not stop us from trying by using our intellect. The biblical attestation to this concept is the ascension, in which Christ ascended to heaven, both body and soul.

The vibrations of the Briatic World on Kether are shown by Metatron, the Archangel whose name one must vibrate in attaining this level. Sometimes called the 'King of Angels', Metatron was the angel who lead the Exodus of the Children of Israel through the wilderness. In the 'Abodah Zarah' text of the Talmud, Metatron is described as the 'Teacher of the prematurely dead children in paradise'. In modern concepts the vibration of this archangel's name will try to get the individual back to God or the pure state of Kether. He is our guide or aspiration to higher levels of the self. By vibrating his name we draw down that part of him to help guide us.

The Yetziratic influence on Kether is through the Order of Angels called the 'Chayoth ha-Qadesh' (Holy Living Creatures). These take the elements, in their corporeal form and transmute them through four radical processes into a common form which is ready for entry into the next level. Other titles they have are 'Movers of Wheels' which is linked to another title of Kether called 'rashish ha-Gilgolim' (whirling forces). Since Yetzirah is the World of Formation the actions of these angels literally form the cell structure (in man) and the blueprint of his life on

earth. It is here that the Karmic web has already begun to weave a path for the individual to follow.

The effects of the World of Assiah on Kether is very complex and multifaceted. This is because Assiah is a world of overlaps, not only with the influence of the planets but also with emanations of the Qlipoth as well. Since the ancient Kabbalists did not apply more than seven planets to the Tree of Life, the modern concept is to apply either Neptune or Uranus to this Sephira (depending on the system one uses). Out of these two planets Neptune fits Kether more than Uranus does, if both are considered from their esoteric standpoint and not their mundane meanings.

The planet Neptune is a fundamental force that is almost beyond the scope of reason and control. Because of this it is an extremely difficult planet to understand as it goes beyond the boundaries of normality. To fight against the influence is futile and it is best to channel its energies into a creative project. In this way one will go with its emanations and which in turn will take us to newer heights and horizons we never dreamed existed before. Words like illusion and imagination are good ones to describe its potency as Neptune is the planet of the astral voyager, limited only by the controls he or she sets on themselves.

Assiah is the World of Action (our expression) where we currently exist. It is here the Karmic influences merge through Yetzirah and we act out our carefully chosen parts. Within

Kether of Assiah we have to consider the effect of the World of shells (or Qlippoth) has on us as well. Since these are the negative phases of the Tree they must also be examined, for their influence over us on earth is quite substantial.

Thaumiel (Twins of God) is the Demon of kether of the lower Tree. MacGregor Mathers says of Thaumiel:

"The Bicephalous Ones; and their forms are those of dual giant heads, with bat like wings; they have not bodies for they are those that seek continually to unite themselves to other beings and forces".

It must also be pointed out that Thaumiel is part of Kerethiel (according to an unpublished Golden Dawn paper on the Qlippoth). The large giant-like aspect of Thaumiel is represented by the material value of the Qlippoth as opposed to the misty astral of the upper Tree. Here, in the World of Shells, consolidation of form is of prime importance. Kerethiel is KRT and means to 'Cut Off' while YAL means 'Will to Resolve'. This can mean its effect on man is 'To cut off the Will to resolve things'. By using gematria on the name Thaumiel (which is 488) its meaning is 'to dig and cut' and 'unbind', all of which are part of this demon's nature.

Kether, in Hindu concepts, is associated to the Atma the supreme state of illumination. In terms of the subtle body centres or chakras as they are more commonly known Kether is

Sahasara is the topmost Chakra centered above the head which has been called the thousand petalled lotus. The centre of this lotus is a brilliant white with golden flashes at its midst which can be seen as whirls. This centre is the most difficult to reach and upon reaching it one has to retain it, without burning oneself out. Kether is the point of union of both Purusha and Prakriti and also is the state of Advaita (non duality). This is the meeting of the Kundalini energy with the essence of pure consciousness. Mookerjee and Khanna consider that this centre is the quintessence of consciousness, where the synthesization of all polarities is experienced. It is a centre which neutralizes all the major senses, yet integrates all cognitive and conative functions and embraces the static and dynamic energies of the various centres into all-pervasive unity. It is here at this point that the Kundalini energy completes her journey after having passed through the six lower chakras.

One Egyptian God associated to Kether is Ptah, meaning 'Opener'. As a god Ptah was the one that fashioned new bodies and was considered the grand architect of everything that was fashioned in the world. So powerful a god was he that he made the supports which held the sky in place. From the Greek Epoch we have Zeus, father of the Gods. Zeus was in his first form a sky god who controlled the elements and later became omnipotent and was the protector of all the gods in the Greek States. In the Roman pantheon Jupiter is the god associated here. He was a god who hurled thunderbolts (his name is derived from a root that means 'brilliance') and was a warrior god who emulated his Greek

counterpart. Woton, a Germanic form of Odin, is also associated to this Sephira as it was he who commanded the giants to build Valhalla where he could rule the world.

One important symbol associated to Kether is the Fylfot which is most recognisable by its German name, Swastika. It is present in one form or another in just about every civilisation on earth and a variety of meanings are associated to it. For example, the Buddhists consider it a symbol of the Wheel of Life. The Hindu concept is one of life and good fortune. To the Romans it was a symbol of Jupiter while in early christian times it was a symbol of Christs power.

The Diamond is the gem of Kether and in Hindu philosophy is also the jewel of the thousand petalled lotus. It is often called the 'King Gem' and is symbolic of both modesty and purity. this refers directly to its properties of unconquerable resilience and its transparency which is related to purity. When worn as a talisman it is said to bring victorious results (to the wearer) and gives superior strength and courage. In the book 'De Lapidibus' by Marbodius, the diamond is supposed to keep away ghostly visions of the night. It should be set in gold and worn on the left hand. Rueus, in 'De Gemmis' considered that the diamond had powers of reconciliation between lovers.

Another association to this Sephira is the Crown which, is more of a root symbol than others. Jung considered that the Crown was a symbol of par excellence and of attaining the height

of the evolutionary scale. The Budhists say the Crown is a symbol of realisation while the Chinese consider it a symbol of the supreme ruler. The Christian concept of a Crown shows victory over death while the Romans used the Crown as a symbol of Victory. The Hindu idealism of the Crown is that it is a symbol of the Celestial Heavens.

The Tarot cards attributed to Kether are the four Aces and the following extract from Golden Dawn Tarot papers adequately explain this.

"First in order of importance are the four Aces, representing the force of spirit, acting in and binding together, the four scales of each element; and answering to the dominion of the letters of the name in Kether of each. They represent the radical forces. The four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the material plane of the Universe."

Ambergris is the perfume of Kether and is processed from the intestines of a whale. In its initial state it is black but on exposure to the sun and air its colour changes to light gray and its odour then develops. In Europe Ambergris is said to have special rejuvenation powers.

The Rosicrucian grade allotted to this Sephira is that of Ipsissimus which is symbolised by the numbers $10=1$. The final

path leading to this grade is Aleph which shows that to approach this level one must become like a child in all its innocence and purity. This particular grade shows that one has attained the highest levels possible in the Rosicrucian Order. From a technical viewpoint this grade is included in the grade structure only as a point of reference for attainment as it would be impossible for a normal human to reach it. Some temples who follow the Rosicrucian philosophy have actually given out this grade to Order Heads. Since the Sephiroth of the supernal are in fact unmanifested points of reference, the highest grade one should be able to obtain through a Rosicrucian Order is 7=4 which corresponds to the Sephira of Chesed.

From a numerical viewpoint Kether is the Monad (which means Unity) and is the sum total expressed. It is a number unable to be divided and when multiplied (by itself) can go on into infinity without altering its value.

ASSOCIATIONS

TITLE:	KETHER, THE CROWN
TITLE IN MICROCOSM:	THE CRANIUM
KABBALISTIC SOUL:	YECHIDAH
ATZILUTH NAME:	AHIH
BRIATIC NAME:	METATRON
YETZIRIATIC NAME:	CHAYOTH HA-QADESH
ASSIAH - PLANET NAME:	NEPTUNE
QLIPPOTH:	THAUMIEL AND KERETHIEL
HINDU DIETY:	ATMA
EGYPTIAN DIETY:	PTAH
GREEK DIETY:	ZEUS
ROMAN DIETY:	JUPITER
GEMSTONE:	DIAMOND
MAGICAL WEAPON:	FYLFOT
AROMATIC:	AMBERGRIS
TAROT ASSOCIATION:	FOUR ACES
VIRTUE:	ACCOMPLISHMENT OF THE GREAT WORK
CHAKRA:	SAHASARAIS
ROSICRUCIAN GRADE:	EPSISSIMUS
MAGICAL POWER:	UNION WITH GOD